reach us; it is only by an especial or an unusual
development, in a supernormal condition or through
a break or rift in our confined normality, that we
can be on the surface conscious of the contacts or
messages of the Superconscience. But, in spite of
these figurative names of dream-state and sleep-
state, the field of both these states of con-
sciousness was clearly regarded as a field of reality
no less than that of the waking state in which our
movements of perceptive consciousness are a record
or transcript of physical things and of our contacts.
with the physical universe. No doubt, all the three
states can be classed as parts of an illusion, our
experiences of them can be ranked together as.
constructions of an illusory consciousness, our
waking state no less illusory than our dream state or
sleep state, since the only true truth or real reality
is the incommunicable Self or One-Existence (Atman,.
Adwaita) which is the fourth state of the Self
described by the Vedanta. But it is equally possible
to regard and rank them together as three different
orders of one Reality or as three states of conscious-
ness in which is embodied our contact with three
different grades of self-experience and world-

experience.

If this is a true account of dream experience,. dreams can no longer be classed as a mere unreal figure of unreal things temporarily imposed upon our half-unconsciousness as a reality; the analogy therefore fails even as an illustrative support for the theory of the cosmic Illusion. It may be said,